UNITY

FREEDOM, FELLOWSHIP AND CHARACTER IN RELIGION

(Jenkin Lloyd Jones, Editor, 1880-1918)

John Haynes Holmes, *Editor in Chief*

Associate Editors

Francis Neilson Louis L. Mann Curtis W. Reese

My Brother's Keeper

By H. R. MUSSEY

The "Daughters" and the Fathers

By EDWIN D. MEAD

In the Connecticut Valley

By SYDNEY STRONG

How Vienna Solved the Housing Problem

By REIGH UTLEY

VOLUME CI NUMBER 7

Chicago, April 16, 1928

PUBLISHED WEEKLY

UNITY

(Established 1878)

Subscription, $3.00 per Annum

A JOURNAL *of the* RELIGION *of* DEMOCRACY

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Vol. 1 March 1, 1878 No. 1

THE Pamphlet Mission FOR FREEDOM, FELLOWSHIP & CHARACTER IN RELIGION.

Publishing Committee:

ROBERT COLLYER, Chicago. WM. C. GANNETT, St. Paul.
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PUBLISHED SEMI-MONTHLY AT 65 WASHINGTON ST., CHICAGO.
Per Year, $1.50. Single Number, 10 Cents.

FRANCIS L. ROBBINS, 65 Washington St., Chicago, - Business Agent.
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UNITY PUBLISHING CO., Abraham Lincoln Centre, 700 Oakwood Blvd., Chicago, Ill.

"Entered as Second-Class Matter, January 12, 1899, at the Postoffice at Chicago, Illinois, under Act of March 3, 1879"

UNITY

A Journal of the Religion of Democracy

Editors:

John Haynes Holmes — Francis Neilson
Curtis W. Reese — Louis L. Mann

UNITY is a weekly paper, sixteen pages, containing timely editorial comment, special articles, foreign correspondence by its own representatives in Europe and Asia, book reviews, and regular reports of news from the field of liberal thought and action.

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700 Oakwood Boulevard **CHICAGO**

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UNITY

"HE HATH MADE OF ONE ALL NATIONS OF MEN"

VOLUME CI | MONDAY, APRIL 16, 1928 | NUMBER 7

THF FIFTIETH ANNIVERSARY

A Letter From Romain Rolland

Villeneuve, Villa Olga
15 mars 1928.

Cher John Haynes Holmes:

Mon absence de Villeneuve pendant quelques semaines a fait que votre lettre m'annoncant l'anniversaire d'UNITY *s'est égarée à ma poursuite; et j'ai manqué au rendez-vous des amis. J'ai suis fâché, et vous prie de m'excuser.*

Vous n'avez pas douter que mon affectieuse pensée ne fût avec vous, en ces jours de fête pour votre noble et vaillante revue. Nous avons été compagnons d'epreuves et de combats pour la cause de la Reconciliation humaine et de la Liberté de l'esprit. Nous nous retrouverons côte à côte, chaque fois qu'il sera nécessaire de faire front à l'injustice. Laisses-moi prendre part à la joie de voir aujourd'hui saluer pas l'élite du monde entier le glorieux cinquantenaire d'UNITY *et l'oeuvre intrepide de John Haynes Holmes, le bon chevalier chretain.*

Je vous ambrasse, mon cher ami,
Votre dévoué,
Romain Rolland.

[Translation]

Your letter announcing the anniversary of UNITY was mislaid in following me during my absence over a period of several weeks from Villeneuve; and I was thus missing at the "rendez-vous des amis." I am sorry, and I beg you to forgive me.

You never doubted, of course, that my affectionate thought was with you during those days of celebration for your noble and valiant magazine. We have been comrades in trials and battles for the cause of human reconciliation and freedom of spirit. We shall again find ourselves side by side whenever it becomes necessary to take a stand against injustice. Let me share in the joy of seeing the élite of the entire world salute today the glorious fiftieth anniversary of UNITY, and the intrepid work of John Haynes Holmes, the good Christian knight.

I embrace you, my dear friend.
Your devoted,
ROMAIN ROLLAND.

The great Kellogg-Briand correspondence on the Outlawry of War goes on with predominantly satisfactory results. Just as educative propaganda this correspondence is of priceless value. The whole world is being taugh the meaning and significance of the Outlawry program. In the issue of the New York *Times,* published on the day following the appearance of the last Briand letter, there were more than two solid columns of special cable and wireless dispatches from Paris, London, Rome, and Berlin telling what the officials and the general public in these great capitals were thinking of Outlawry. On the next day appeared a long despatch from Tokyo. Even if nothing more happened than this widespread dissemination of discussion, this correspondence between the American and French secretaries would be infinitely worth while. But more, much more, is happening! The negotiations are getting on. Whereas the question turned in the beginning on a bi-lateral treaty between the United States and France abolishing war as between themselves, it turns now on the question of a multi-lateral treaty to the same end between all the nations of the earth. Whereas the original proposal involved, as Briand clearly showed in his second letter, the issue of aggressive war only, the proposal now involves the issue of war as such. In his last communication Briand lays down specific conditions under which alone he can commit the French Republic to an all-inclusive Outlawry agreement, but none of these seem to us to be obstacles to such agreement. On the contrary, they impress us as constituting important clarifications of what is involved in the idea under discussion. As things stand now, the initiative is wholly in the hands of Secretary Kellogg. He has the opportunity to submit an Outlawry formula to the world which will, at the least, test the sincerity of the European nations on the question of war, and which may, at the most, lay the ground for the long-sought establishment of durable peace. We await the next move with breathless anxiety.

We picked up our newspaper some days ago and noted a headline which read as follows:

ONE DEAD, TWO WOUNDED
AT PEACE CONFAB
PEACE-MAKER ESCAPES

We started eagerly to read the article thus sensationally headed because we assumed at once that it told the story of the windup of the meetings of the Disarmament Commission at Geneva. We had not imagined that these meetings, for all their heated controversies, would result in the death or wounding of any of the delegates, but we were not surprised that the "peace-maker," whom we naturally thought to be Litvinoff, the Delegate of Soviet Russia, found it necessary to "escape." What was our surprise, however, to discover that this newspaper story had to do not with the Geneva meetings but with a "peace conference" called to settle an argument between two men who were in difficulties with the police at Long Branch, New Jersey. None the less, as we read the story with

its account of shootings, escapes, blood-letting and all the rest, it seemed to us that we really had a parable here of the way the nations handle the question of disarmament and similar themes at world peace conferences. The representatives of the great powers come together with a great show of loving peace and being ready to do anything and everything to secure it. Then begin discussions which grow more heated every day, with the final discovery that not one of the powers is willing to do the slightest imaginable thing for peace or any other worth while idea. If such "peace conferences" so-called do not actually end in shooting, it is only because there are no firearms on the table; and if there are no firearms there, we presume it is because the delegates are rigorously searched for concealed weapons before they enter the conference chamber. Dearly beloved, these peace conferences in the midst of an armed world are a joke. When shall we recognize this fact and turn to things that are really serious?

It is great fun living in Chicago these days! Seekers after excitement and a thrill should abandon lion hunts in Central Africa and aeroplane flights to the south pole, and come to the Lake City, for more danger can be encountered on the average Chicago street in a week than can be found in an African jungle or an Antarctic ice-field in a year. Thus we learn from the Chicago *Tribune* that sixty-one bombs have been exploded in that city in the last five months. Since October 11th, there have been on an average two bombings every five days. The motives for these bombings are said to be various, but a majority of the outrages seem to have grown out of political differences. The Chicago political machines, in other words, are undertaking to settle their elections by bombs instead of by ballots, with more or less disastrous results to the innocent by-standers. The political figures in this fracas, including such men as Mayor Thompson and District Attorney Crowe, are disgusting enough, but they are nothing to the group of politicians and gangsters who are behind them. We wonder how long decent and intelligent citizens are going to endure this state of affairs? Is it not time that they appealed to Washington and had some regiments of marines sent in to take charge of a community which obviously has not learned to govern itself with peace and order and security? Certainly, honest and safe elections are as important in this city as they are in Nicaragua, and if marines are needed in the one case, they are most certainly needed in the other. We respectfully urge upon the President of the United States that he call back General Butler from China, give him a thousand marines or more, and order him to occupy and govern Chicago until Chicago has learned to govern itself. In urging this recommendation we are mindful of Oliver Wendell Holmes's declaration in his famous poem, "The One-Horse Shay," that "logic is logic."

The man who endeavored to pull himself up by his boot straps had nothing on this nation which is now trying to pull up its business outlook by optimistic surveys of so-called improving conditions. A recent report in the New York *World* representing itself as based on a nation-wide investigation into no less than twenty-two different fields of business, set forth that agriculture is recovering from its depression, that the volume of commercial business is increasing, that money is abundant, interest low, and everything in general just lovely. This kind of a report is always the thing that comes along at the moment when business is entering upon a prolonged and disastrous period of collapse. Pollyanna never fails to make her appearance and is never a moment late, and she speaks in tones as dulcet today as she has done on her previous appearances. As a matter of fact, of course, business is not improving, money is abundant only because nobody wants to use it, and interest is low as an inducement to somebody to make some loans. Unemployment, which is the surest index of economic conditions, is mounting with startling rapidity every day. In the very same issue of the New York *World* which flaunted this silly report about waxing prosperity, the Secretary of Labor made report to the United States Senate that there are no less than "1,874,000 jobless" in this country. It is to be taken for granted, of course, that this is an underestimate rather than an over-estimate Even so, Secretary Davis was forced to confess that there are more unemployed in America now than there are in England. Some day when business men discover that there is something more to business than advertising, sales drives, and optimistic reports in the face of impending disaster, our industrial system may be so re-organized as to avoid the periodical slumps and crises which are the scandal of modern capitalism.

The D. A. R. [Daughters of the Annual Rumpus] are at it again. They seem disposed to make it perennial and perpetual. They would fain make all of the other hundred per centers look like fifteen per centers, in their zeal to portray the spirit of the revolutionary fathers. There are compensations in death. Suppose the revolutionary fathers were alive today; what would be their pride in their lineal progeny! They would doubtless find their only solace in the offspring of the late comers to this land of the free and home of the brave, who might, indeed qualify as their spiritual sons. Those loudest in their boasts of sonship and daughtership after the flesh are for the most part doing their utmost to make their inheritance ludicrous. Dispatches from Boston, the historic fountain-head of patriotism, are to the effect that new rosters of the proscribed are being circulated. The list of those whom the faithful may not properly invite to address public meetings, or beatify with their

fellowship, has now grown to such lengths that only Vice-President Dawes and D. A. R. presidents themselves would seem left to be heard. There doubtless are those among the faithfulest of the faithful who would debar even some of these. The latest rebel against this super-patriotism is no less mild and ironic a spirit than Rev. E. Tallmadge Root, who, at twenty successive annual sessions of the Massachusetts Federation of Churches, has been unanimously elected its Executive Secretary. Even he is now proscribed, and the faithful may not hear him with impunity. This is striking at the root of things, indeed. Mr. Root, as it happens, takes the matter seriously. So does his wife, who is herself a "daughter." They challenge this super-patriotism. Ford Hall Forum has long been an affront to this cult, and the protracted absence abroad of its inspiring genius, George W. Coleman, is to be utilized for the suppression of his iniquity. The Baptists, by whose grace Ford Hall is used for the Forum, are to be induced to close its doors before Mr. Coleman can reach home and join in celebration of the 20th anniversary of this emblem of his faith and courage. But this is the barest beginning. Most of the leading ministers, university professors, and publicists of New England and the rest of the country are on the list. Among organizations and agencies proscribed are practically all of light and leading, from the Association for the Advancement of Colored People down through the alphabet to the W. C. T. U., the Y. M. C. A. and the Y. W. C. A.. What a disgrace it will soon be *not* to be included in the list!

One of the most baffling phenomena of the times is the ingenuity of politicians in contriving that voters shall have no chance to vote as they want to vote. Is the present-day politician only a bad sort, or is the temper he displays germane to the genus? Must a politician be a cunning schemer, a trickster with sinister designs, simply because he is a politician, or can he be of another sort if he wants to be? Is there no hope that a political order shall be evolved through which leadership shall sincerely and intelligently give the people a chance to put into office servants of their choice? Demos is all too foolish and flighty of judgment, at best. Democracy is under an all but fatal handicap if the little wisdom people can boast must be persistently and systematically betrayed by agents set to give it expression. There are the Falls and Daugherties and Sinclairs who are crooked, who seem to be out for pelf at any cost. They are bad enough. But they are intelligible. Then there are the Lodges and the Hayses and the Hardings and their successors active today, who seem to delight in frustrating the popular will, heaven—or hell—only knows why. What is the gain, political or other, which inspires the ingenuity displayed by these gentry? The same zeal and resourcefulness devoted to establishing and maintaining a system of real democratic expression, would give us a society which would not only insure the general well-being, but would crown its makers and preservers with lasting honor instead of heaping upon them the contumely of history and of all free spirits. It is a costly mess of pottage they purchase. What can explain the depravity of taste which craves such a dish? Does the cheap politician really believe that he can permanently "get away with" his devices? Does he gain a reward satisfying even to his depraved appetites from his ten-days revel? We need a master psychologist to explain the phenomenon, and then a super-master psychiatrist to relieve the banal psychosis.

My Brother's Keeper

I have just been reading a very wise and witty collection of papers by Professor Edwin Cannan. "An Economist's Protest" he calls it, and one of his two main lines of protest runs head on against every sort of nationalist economics. It contains more sound sense and good morals on that subject than it has been my good fortune to encounter in a long time. Says Professor Cannan:

> I refused to pretend to think of each and every nation in turn as of an honest and law-abiding householder surrounded by burglars and murderers against whom he had to arrange and pay for "defense," so that military and naval exertions of all nations and all times were just as legitimate and productive industry as that of the medical profession, which does its best to defend us against the attacks of disease. I had even complained that, though it was no longer thought right to eat the foreigner or even reduce him to slavery, it was generally thought quite legitimate to tax him (if possible) and to prevent him immigrating to improve his condition, even when it was admitted that to obstruct his movement was contrary to the good of the world as a whole.

I am so tired of the muddle-headed and hypocritical language of "defense," so disgusted with the belated tribal morality which finds its absolute limits at the water's edge, that I read these words from one of the world's foremost economists, never suspected of anything worse than the most hardheaded economic realism, with a refreshment like that of a breath of fresh air in a crowded room.

I do not imagine that the readers of UNITY need any exhortation to a morality that overleaps national boundaries and includes the world, but I suspect that we all of us need occasionally to have the intellectual underpinning of our internationalist faith and enthusiasm renewed and restored. During the past two weeks I have watched a group of students satisfying themselves by careful analysis of the processes of international trade and finance that there is no way under heaven given among men whereby "reparations" (blessed word) and interest on war debts can be paid except by

making fat Americans fatter and causing lean Europeans to draw their belt tighter (if they are lucky enough to have a belt). Today I saw a student grasp for the first time the idea that a change in the rate of exchange between gold and silver-using countries might cause a Chinese silk-grower's family to have less to eat by making his raw silk worth less. The world is crowded full of such facts; they leap at us from behind every bush. We internationalist pacifists need to be militant in making use of them; we need to force the fighting at every turn; we need not only to insist that the policy of the protectionists, the militarists, the haters and exclusionists of all sorts does not pay, but to shout from the housetops that even if it did pay we have no right to pursue it and do not want to pursue it, because it violates our innermost conviction that we are our brother's keeper, even if we don't want to join the League of Nations or otherwise become further involved in the war system. In the faroff days before the war, scoffing nationalists laughed at Norman Angell's great illusion; the intelligent ones have discovered that the illusion was theirs, not his, have learned that a world of mutually interdependent nations cannot spring at one another's throats, each in the mad hope to grow rich and free by the destruction of others, without beggaring and ruining themselves in the universal destruction. But we cannot rest content with that. Even if we could grow rich at somebody else's cost, which is becoming progressively more difficult if not wellnigh impossible, we have no taste for making German and Czecho-Slovakian babies go hungry by putting a prohibitive tariff on the toys that their fathers would like to sell to our children. Even if we could make Americans richer by making Russians and Japanese and Englishmen and Frenchmen and Haitians and Nicaraguans poorer, which we can't, except by the bald processes of tribute already suggested, we don't want to do it, for the simple reason that we are all brothers in the four seas, and we do not care to impoverish our brothers. If we want more wealth, which as a nation we do not greatly need, we want to get it by the human and friendly and helpful process of creating it through happy thinking and honest joyful hard work, not by bludgeoning or bullying or tricking it out of our brothers across the water or across the southern boundary line, who need it immensely more than we do, and whose possession of it will therefore add immensely more to the world's well-being than our locking it up in our storehouses. We have no need to be ashamed of such "sentimentality" as this; rather we ought to glory in it, and we ought to back up our sentimentality with the reasoning of the economists and the hard-headed business men, reasoning which, as so often, even if somewhat belatedly, is coming to the support of what was at first perhaps only the bidding of pure religion and then of common decency.

For the business man, his production problem largely solved, comes more and more to emphasize his task as that of keeping up the buying power of his customers; he is getting genuinely interested in high wages at home and expanding buying power abroad, and he needs no internationalist to tell him that you cannot get the latter by robbing or cheating or taxing the foreigner, even if you can make a few Americans rich in the process. Meanwhile the economists, taught in the first instance by the socialists (to whom let all due credit be done for emphasizing one basic element in economic internationalism), have been helping us all to see clearly who "we" Americans are that profit by the ventures of Coolidge imperialism, by every act of foreign trade and investment that requires battleships and marines to insure the fulfilment of contracts. "We" are a handful of rich Americans, not content with a modest four or five per cent with safety, but preferring eight or ten per cent with (ultimately) hatred and blood; and to safeguard "our" interests a hundred million other Americans tax themselves and give up their sons to provide the apparatus of hatred and butchery against their brothers across the world. The economist today points out all this, but differs from the socialist in insisting that the line of distinction does not run between all capitalists and all the rest of the world, so far as the immediate practical question goes, but that honest American dollars honestly invested anywhere in the world, relying only on the good faith of the borrower and the security of his laws, with no possibility of American guns to insure collection, would in theory and in fact bless alike him that gives and him that takes. The economist in order to understand the world he studies, has had to wipe out national distinctions between peoples, and to substitute distinctions between economic groups; then he has had to put back national distinctions as forces that are utilized to prevent the functioning of those economic influences which operate steadily to unite men of all races and nations in one community of work and mutual service. In that analysis he has put the firmest possible intellectual support under the position of the pacifist internationalist, a position neither of nationalist nor of class hatred, but of world-wide helpful cooperation, based on faith in worldwide brotherhood. It is no fatuous content with things as they are, then, but an undaunted faith in things as they ought to be and as the economist's study shows that they must be, that leads to the unflinching international application of Professor Cannan's closing words:

> I hope that no teacher in the School will ever give any countenance to the pernicious belief that steady and honest service in satisfying the demand of the people for the necessaries and conveniences of life is something to be ashamed of because it is profitable. The modern workman and the modern trader can practice virtue as well as a Greek philosopher, a medieval begging friar, or a twentieth-century social reformer.

H. R. Mussey.

Jottings

The solidarity of labor still remains one of the few great hopes of the world. How heartening it is to read of the invitation sent by the Municipal Workers' Union of Moscow to the Municipal Workers' Union of Bombay to attend the meetings of the All-Russian Congress of Municipal Workers, and of the response of the Indians with fraternal greetings and best wishes!

The Simon Commission in India, so we are told in official dispatches, has been flooded with telegrams of welcome from loyal Indians. The discovery that one of these telegrams came from a man long dead and buried has explained this and a lot of other things.

Theodore Roosevelt's diary at 10 years of age, now being published, shows, according to the newspapers, that "he was a patriot." This seems likely, for any intelligence test would show that patriotism of the Roosevelt variety conforms precisely to the 10-year-old standard.

The "foolish virgins" in the Gospels were the ones who "took no oil with them." In the light of recent investigations, it is evident that Republican politicians read this parable in their Sunday school days, and made a vow never to be "foolish." And they kept the vow!

We speak of the *abolition* of slavery, the *prohibition* of liquor, the *outlawry* of war. We don't know why these different words are used, and we don't care. They all mean the same thing—smiting an abomination hip and thigh, and getting rid of it!

The Spanish dictator, De Rivera, is muzzling the newspapers in his country because, he says, "a newspaper must not exert political influence." De Rivera should come to this country and see a press which exerts no political influence without governmental interference. Newspaper opinion here is politically free—and absolutely negligible! J. H. H.

American Notes—In the Connecticut Valley

(Editorial Correspondence)

The reader is invited to a walk up the Connecticut Valley, from Windsor, Conn., to Northampton, Mass., with a side stroll to Marlboro, Vermont. I happen to be a descendant of the first pastor of the Windsor church, 1635—the community that was the first English settlement in the Connecticut Valley; also a descendant of the first "Ruling Elder" of the Northampton church, occuping that office from 1659 to 1699; also, a descendant of the first Deacon of the Marlboro church, serving for 50 years. Such a record is rather overwhelming to live up to, but it has added zest in an effort to discover the ideas and forces that worked in the planting of America, to note what changes have taken place—especially those that have a bearing upon an understanding of the life of today.

A migration of some 30,000 English folks, for the shores of America, took place in the years between 1620 and 1660. That was the time when things were popping in England, over religion. The thing had started years before when the English Church broke from Rome. Then, little breaks began within the English Church. Still popping and breaking. There were some who were "Separatists"—those who were determined to break with all authority, except that of God speaking to their own souls. England was too hot a place for such, and some of these found exile in Holland, then later, coming on the "Mayflower" in 1620 founded Plymouth. There were many others, who were not "Separatists" but "Puritans" whose object was to remain in the Church, to "purify" it. Things were so unpleasant for these, that some thousands of them formed societies, took ship, and sought freedom in the new world—as yet an unsettled forest.

Three of the writer's ancestors happened to be on the ship, "Mary and John"—one a pastor of the 140 souls on board, the other a young man of 25, incipient "Ruling Elder" of the unborn Northampton church, and a maiden whom "Elder John" married. Be it noted that these were "Puritans." Before sailing from England, while waiting for ship at Plymouth, England, they had been organized into what was practically a church, having chosen two men, one as pastor, the other as teacher. The Rev. John White of the Dorchester (Eng.) Church gave them an address and some advice, along with his blessing, before they sailed away. That same year, 1630, a score of ships came from England to the New World, carrying similar companies. The most of them settled around Massachusetts Bay, but in 1635 over a 100—the most of them from the "Mary and John" trekked through the wilderness, with much suffering, and founded a settlement, first called Dorchester and later Windsor.

It is interesting to note that this company had two "members of government"—a "military" man, Capt. John Mason—and two clergymen—John Warham and John Maverick. This company thus early reveals the "model" for the advancement of English civilization. They were not adventurers, but people of means and position, who were urged forward by the religious motive—like those who came to the front in England during the Reformation, which produced Bunyan, Cromwell and Milton. They were people of the expansive mould. At any rate, the Connecticut Valley from Windsor to Northampton in 30 or 40 years was sought by several thousands of their kind, who did more than any others to make America a nation unique in the world. As a fruitage of such people the Valley is today filled with schools, colleges, mills, banks, etc., and from this Valley has gone out to the West tens and tens of thousands, who invariably planted colleges,

schools, libraries—and have given leadership to the highest life of the nation in crises such as the struggle over slavery, over woman's suffrage, over coeducation, over temperance. At the outset frailties should be admitted and noted. The early migrants come in the name of a greater freedom, and to possess more land, but these privileges they seem to have denied the Indians of whom the Valley was full. At one period there were 19 Indians to one white. The Indians have entirely disappeared. The Puritans felt that they were driven from the motherland out of religious intolerance and bigotry. They were. Yet, the Baptist had to travel fast to what is now Rhode Island, and the Quakers—royal souls—were badly mauled. In Salem some "witches" were hanged —not burned! It is fair to say that much more of this rough religious stuff was going on in other parts of the world—in England and on the Continent. And very little of it occurred in the Connecticut Valley. Of course, it must be remembered that during the sixteenth and seventeenth centuries the Teutonic and Anglo-Saxon people were reacting very strongly against the 1,000 years of religious tyranny and stagnation.

In a walk from Windsor to Windsor Locks, with an Irish-American, he said he'd been right there for 70 years. At first "we had a terrible time. Couldn't get work. Our family nearly starved!" I expressed surprise, and asked "Why?" . . . "Two things, we were Irish, and we were Catholics!" The conversation then drifted to those coming now into the Valley. With great contempt, our persecuted Irish immigrant of 70 years ago exclaimed, "O, the scum of the earth! Polish, Slovaks, Jews, Italians!" And then he took us into his house and proudly showed his old fireplace and the double doors of which an "artist from New York took a picture the other day."

I spent Sunday in Northampton and went to the church, of which in the seventeenth century my ancestor had been "Elder John" for 40 years. It was conducive to much thinking. This is the church made famous the world over by the pastorate of Jonathan Edwards, 1727-56. Oddly, he was the only one of the long line of pastors who was expelled by his congregation. Probably the best mind of his generation in New England. They had tremendous families in the early days—of course, this had a bearing on the history of the continent. Along with this longevity, there were few deaths. There was no death in Northampton for the first ten years. It was noteworthy, without any moral attached, that there was no physician for many years. It was an outdoor life. There was plenty to eat—fish, game, wheat, berries, butter, mutton —and there were skins for warm clothing, and the spinning wheel, in universal use, would have delighted the heart of Gandhi. (Maybe, a return to this American norm would bring results!) The first jail was built in 1704—50 years after the town started. It was 16 by 24 feet! The jailer had his dwelling at one end. The first school began four years after the town was started. From 1658 to 1827—169 years—there were only six pastors. One "pastor's wife" holds the record—perhaps of the world—of serving in that capacity for 77 years! And she was the grandmother of Jonathan Edwards. When she died, in 1736, the church numbered over 600.

Of this type were the people who settled in New England, worked hard outdoors, read few books, but good solid ones, knew the Catechism by heart, thought much, feeling that the burdens of the world were upon their shoulders, sat through long sermons (two of them) with only foot-stoves for heat. They were fermenting for over a century, up to 1776, when to stand an authority, across the sea, was unendurable, and they broke, because in the forest and along the rivers and down by the sea they were growing strong in self-government. They had become free.

From such a people came the many democratic movements of the last hundred years. They produced, as much as any, the "American idea." There are at least four movements, for which America has been noteworthy. The abolition of slavery is one of them. One only has to recall the names of Garrison, Wendell Phillips, Charles Sumner, Theodore Parker, the Beechers (Lyman, Henry Ward, Harriet), Channing—and a host of others, to recognize that the leaders were of New England origin. Then there is the freeing of women from political and legal bondage—and the names come to mind of Lucy Stone, Elizabeth Cady Stanton, who got their driving force from the New England training. Then there is the higher education of women. Coeducation first appeared in Oberlin, child of New England. The first college for women was Holyoke. This means that it was near this very town of Northampton that Mary Lyon founded the first college for women—the college that became an inspiration for the birth of similar colleges in lands so far apart as South Africa and Australia. And, the temperance movement which has gone forward until securing a Prohibition Amendment to the Constitution—America thus embarking in a great social experiment—had for its leaders women like Frances Willard, founder of the Woman's Temperance Union, and men like Howard Russell, founder of the Anti-Saloon league—both of New England origin and training.

A walk up the Connecticut Valley will supply a key for the understanding of American life—in the past, and somewhat for the future. Here sprang up the human forces that gave birth to an America, free from bishops' authority; then, free from king's authority; then, free from slave-driver's dominion—a Valley where the people seemed to have a passion for freedom. They are not the whole show. Of course not. But, if one wants to find the forces that have operated to make America unique, he'll find good examples of them in a walk from Windsor to Northampton. It is worth noting that at Springfield—in between—is printed the *Republican*, which has been, and is still, marked the world over for its honesty and love of liberty. Just now this paper is on a crusade of extermination of those super-patriots who are engaged in black-listing hundreds of Americans whose shoestrings they are not worthy to tie. If one wants to find out why the American people do this or that—in religion, in morals, in legislation—he will be apt to find the country dominated in the end by the principles that came to the New World, with the Puritans, that were trained in New England and are still extant.

Things have changed. The Indians have gone. Game in the woods no longer supply food and clothing. The noise of textile mills and paper mills and many other factories is heard in the Valley. Population is changing. Aliens are appearing. People are moving from the farms, for richer and more soil in the West. Yet, one will find the same principles surviving and operating.

SYDNEY STRONG.

The "Daughters" and the Fathers

Mrs. William F. Anderson, the wife of the Methodist bishop of Massachusetts, "spoke in meeting" at the conference of the Massachusetts Daughters of the American Revolution in Boston recently in a way that will win the approbation and gratitude of all red-blooded people. We have been hearing a good deal lately of a certain "black list," prepared by a set of reactionaries, military folk and patrioteers in New York, of men and women whom they count "undesirable citizens" of "doubtful loyalty," and menacing to orthodox society and politics and who ought therefore to be banned from public platforms. The list is a wholesale and indiscriminate one, including such men as Bishops Anderson, Brewster and McConnell, Rabbi Levi, Rev. John Haynes Holmes and Dr. Speight, Dean Pound of the Harvard Law School, Professor Irving Fisher of Yale, President Neilson of Smith College, President Mary E. Woolley of Mount Holyoke, Jane Addams, and William Allen White. The authors of this nefarious production have sent it out broadcast to churches, schools, clubs and societies of all sorts, urging them to permit none of the persons on the "black list" to address their people; and it has wrought widespread mischief. A similar list has been spread widely by the Industrial Defence Association of Boston. The New York *World* and Springfield *Republican* are at this time exposing the iniquity in details, in thorough and wholesome fashion, and happily with the sympathy and cooperation of the best papers in the country.

The authorities of the Daughters of the American Revolution incredibly swallowed the bait and sponsored a similar "black list" so far as to broadcast it to their constituency as admonition to the faithful; and echoes of the resulting conflicts, ostracisms and persecutions have reached Boston from points as far away as Carolina, Florida and Kansas. Coincidentally a great convention of the Daughters the other day at Washington, in alliance with other women's "patriotic" organizations, sent a spokesman to the Capitol to bolster the Big Navy program, at the very time that the churches and educators of the country were sending in their overwhelming protest against it. This action was so glaringly outside the province of the organization and so repugnant to its best minds that the protests to the general officers from members all over the country have been very sharp. They quickly found that they had gone too far. A resolute and well organized revolt appeared in Boston; and its leaders demanded why the central body should sanction this action, offensive to so many, without some sort of "advice and consent" from the general membership. The revolt has been warmly welcomed and is rapidly spreading among the chapters; and on the day of Mrs. Anderson's protest there appeared in the Boston papers an energetic letter from a former prominent officer of the organization charging that such liberties and assumptions on the part of the national authorities have become common. Mrs. Anderson, herself an honored official, had a background. She demanded to know why this black-list, on which her husband's name appeared, had been sanctioned by the society's officials.

I desire to raise my voice (she said in the convention) in a protest against this un-American and un-Christian attitude to ask the question of our great organization, who formed the so-called "black-list" containing the names of honored leaders in church and state, designating them as undesirable citizens, and when did the Daughters of the American Revolution decide to depart so far from the principles of independent thought and action and puritan ideals which characterized the founders of our country? I insist that this body shall make a thorough investigation and report its finding to the various chapters, that the originators of the "black-list" be brought into the open, that we may know who they are and by what authority they assume this self-appointed censorship.

Mrs. Anderson, Mrs. Bailie and their rebellious associates have high precedent in their demand for democratic procedure, in the protest of one of the vigorous Fathers of the American Revolution, John Adams. When Hutchinson, the royal governor, was about leaving Boston for England, a lot of members of the Boston bar proposed a complimentary farewell address to him extolling his services. This was quite proper for them as individuals; but though the sharp division in popular opinion was well known, they were bound that it should be by "the Boston bar." "All was going on swimmingly," John Adams says, until he felt constrained to speak in the meeting. It would be unfair to send out to the world an address as an action of the whole bar which some of them could not approve. "The minority, however small, could not be controlled and ought not to be restrained from expressing their opinion." Still the cry was "The bar." Then Adams rose in his might. "It was in the power of the majority to vote and to address; but it was not in their power to prevent the minority from publishing their dissent. If he had to stand alone, he would declare that he neither approved the administration of Mr. Hutchinson as lieutenant governor, as chief justice, or as governor, and he would not suffer his opinion to be equivocal." That ended it. John Lowell said, "in a kind of hurry": "This declaration does great honor to Mr. Adams." Daniel Leonard said: "The whole design will be defeated, and it would be better to have no address at all." And there was none.

Mrs. Anderson spoke at the psychological moment, and on the right stage. These ringing protests were overdue. The Daughters of the American Revolution are manifestly in danger of becoming, as concerns their alleged aim, a moribund institution; and the plain people began to wonder months ago what all their bustle is about. Their proceedings, state and national, which get into the newspapers, seem largely empty show. They make much of their effort to "Americanize" immigrants, which is laudable, but work more sedulously to keep the ingress of immigration down to the lowest point. Their other laudable missionary endeavors are well known; and nobody surely would minimize their virtues. But the things that get into the papers are memorial tablets, dinners and teas with speeches in behalf of "preparedness" for war and slurs upon the peacemakers, and especially tragical—and comical—campaigns for the office of "regent" or "president-general." As for the memorials, I surely am grateful to the Daughters and the Sons for them. I love memorials and they are sacramental; and with English blood in my veins which has run "in no polluted course" through three American centuries, I have a fairly stalwart ancestor worship. But these things have little to do with the principles of the American Revolution, which it is the declared object of the societies to promote. The annual campaigns for officers in Washington at

the conventions of the national body of the Daughters convulse Washington "society" for a week, and are the only things remembered after the Daughters depart. No living person can remember anything they did or said last year or the year before touching any question of progressive public policy or touching the principles of the American Revolution. It would be impossible to conceive a sharper anthithesis than that between the atmosphere of a D. A. R. national convention and the spirit of the Congress of 1776 and the Constitution of 1787.

It is in Washington that the "Daughters" appear at their worst and that their demonstrations against the peacemakers especially have been most vulgar and violent. Three years ago, when an international congress of women was holding its sessions there, under the presidency of the Countess of Aberdeen, one group of them, I think "Daughters of the War of 1812"—God save the mark!—publicly appealed to sister groups to join them in a bodily descent upon the convention hall to clean the women out; nor was this an exceptional case of the sort.

I certainly would not imply that women are worse than men in their care for fuss and feathers; they are not half so bad. The hierarchy of pompous titles so dear to men in their "lodges" appals their simpler sisters; and these would shrink from the parades with gaudy costumes and banners, insignia and adornments in which men proudly strut. But such vanity as the women possess in this line seems concentrated curiously where it is least fitting, in the societies dedicated to our democratic fathers.

Yet surely the principles of the American Revolution and the great leaders of the American Revolution need to be properly celebrated in this country at this hour—which is precisely what the "Daughters" and "Sons" are not doing. The leaders of the American Revolution and the Founders of the Republic were the great radicals and the preeminent peace statesmen of their time; yet if there are two things that scare the regulation "Daughter" they are radicalism and peace. They are always identified, in print, with conservatism. timidity, the proper, and the fashion. They were never known, in print, to do or say anything in behalf of the peace cause, the commanding cause of our age; and if the fathers, and if Samuel Adams or Thomas Jefferson should stroll into one of their pink teas, held perhaps to raise a hundred dollars for a tablet for some old tavern where he slept, and begin a speech applying his radical doctrines to present politics, they would be so terrified in half an hour that half of them would scurry for the Twentieth Century Limited.

Washington, Jefferson and Franklin were the prophetic peace statesmen of their time. "My first wish," said Washington, "is to see war, the plague of mankind, banished from the earth." Franklin said repeatedly, "There never was a good war nor a bad peace"; and Jefferson was the greatest internationalist of his time, whose central desire for the new republic was that it should lead the nations to a new era of peace, leaving war behind as a relic of barbarism and the greatest hindrance to human progress. Do the Daughters of the Revolution provide regular lectures for their chapters and their communities on the Principles of the Founders on War and Peace? They throng the Capitol to plead for more battleships, echoing perhaps some old word of Washington's about "a respectable defensive posture." Washington's standard of respectability in this line appears from the fact that our total military expenditure during the eight years of his administration was less than half the cost of one of our new cruisers. That too was when we were in some danger; while now, as Secretary Hughes has recently emphasized so forcibly, we are in none.

It is mournful to find members of our Patriotic Societies backing militarists in their appeals to the fathers in behalf of their ambitions, which the fathers abhorred; appealing even to Jefferson's warning against "entangling alliances" in 1801 as an argument against the League of Nations in 1928. The irony of mixing Jefferson with battleships and isolation escapes only a low intelligence. The softening of the brain which makes a primary concern of the Abigail Adams or Mercy Warren afternoon the matter of who shall "pour" leads too easily to the hardening of the heart which engenders envy, uncharitableness, and the "black list."

The spirit of the Revolution, its significance to humanity, the inspirations and consecrations of its leaders—that is what the people need to understand; that, or nothing, it is the proper office of our Patriotic Societies to communicate. It is not a matter of our fathers' buff waistcoats, but of their red blood. The very history of the Revolution needs to be told aright to our communities, in a way that makes for good understanding and good will. Here is a fitting and an urgent mission. Chauvinistic chatter will no longer do. How many of the "Daughters" are ready to bring home to their people that the American Revolution was in a cardinal aspect a great civil strife between liberalism and reaction in the whole English race on both sides of the Atlantic; to show that thousands here—and those precisely the sort that the typical "Daughter," so often an unconscious Tory, accounts "the best people"—stood stalwartly by the English government, counted Sam Adams a mischievous malcontent and demagogue, and left the country rather than live under the new democratic regime; and that half England was on our side? The great liberal leaders fought our battles in Parliament as bravely as our soldiers fought them at Bunker Hill and Trenton; and our fathers proclaimed their gratitude by dotting our map all over with Pittsfields and Chathams and Burkes and Barres and Foxboros and Craftons and Conways. If there be any virtue and if there be any proper place for praise, let the "Sons" and "Daughters" think on these things; and let them so diffuse the thought that the local Bill Thompson cannot breathe in their town.

Why do the professional "patriots" not catch the vision which the Fathers had of a new and better order and of the promise and potency of our federal republic as a foreordained agency for it? Why do they not see that the United States was the prophecy and proclamation of a united world, and that a patriotism without a sense of universal relationship and a due gradation of loyalties is ineffectual and blind? "The right patriotism," said our own Emerson, "consists in the delight which springs from contributing our peculiar and legitimate advantages to the benefit of humanity." Until we know that, it is not possible for us today to be good citizens or appropriate men and women.

The possibility and power of the patriotic women of America at this critical juncture in the world's history are unlimited and dazzling. But to realize them they must define themselves in Twentieth Century

terms. They must ever onward who would keep abreast of truth; even the truth of yesterday becomes a jailer if it is interpreted according to the letter and not according to the spirit. Content with commonplace, the conventional and the little here is fatal. Their vocation for the nation must be construed as highly as the Fathers construed theirs for these states. The blood of my Lexington grandfather refuses to let me believe that our Patriotic Societies are not capable of a new birth and of large and inspiring contributions to the new order. These great organizations, in which there are so many respectable, earnest and genuinely patriotic men and women, constitute an immense potential reservoir for the promotion, as their sacred vocation, of the real and sublime principles of the founders of the Republic. It can not be doubted that there are among them thousands of robust and aspiring minds not satisfied with dainty and antiquarian programs, who wait for the authentic call to the service of the high aims which gave birth to the organizations, and who are thrilled by the consecration of the founders of the Republic to the great causes of a revolutionized politics and a warless world. The societies have no right to recreancy. But manifestly there must be a radical housecleaning. The new spirit now finding such vigorous expression among the Daughters of the American Revolution warrants hope; and the recent energetic onslaughts in Boston upon the "blacklist" and the patrioteers by Mr. Root of the Church Federation and Professor Morison of Harvard are an earnest that the uprising women will not lack the hearty support of their brothers. The churches and the schools are throbbing with the larger life; and the Patriotic Societies will rise to the new imperative.

EDWIN D. MEAD.

Boston, Massachusetts.

How Vienna Solved the Housing Problem

En route from Vienna one winter day, I stopped off at Salzburg in the Austrian Alps, known to the traveler for its scenic location and its Haydn Music Festivals. Its gaiety is gone since the war, as if all its vitality had been sapped by it. Salzburg impressed me as a town making a desperate effort to keen a place on the map.

Everything for sale was very cheap, but there were no buyers. I bought signed etchings in Salzburg for less than one dollar. All art was absurdly cheap. One sensed the tragedy behind it.

A forbidding castle on a high hill surveys the country for miles. In feudal days it was a stronghold, but today its rambling dark, mouldy walls shelter fifty Salzburg families in lieu of adequate housing in the city.

It is a long steep climb to the castle, but it is worth the effort, for this castle etches into one's mind the cruel history of its period, with its mysterious stairways leading to dungeons and unlighted towers. I came away shuddering.

From Salzburg to Vienna one is constantly impressed with the importance of Austria's reforestation plan. Austria has immense tracts of timber land. When timber is cut, whether the land is privately owned or owned by the nation, young trees must be planted inside of two years under penalty. After the war Austria had nothing to export except lumber and Italy had no lumber. It was Austria's biggest source of revenue.

Located on the banks of the Danube, and but a short distance from splendid forests, Vienna has an ideal setting. The city is planned in an unusual manner. It has an inner ring of boulevards surrounding the city's center, and an outer ring with circumference considerably larger. A center of culture and wealth, Vienna was a very proud, gay city a decade ago.

After the war Austria was in a desperate condition, perhaps the worst of any of the war-torn countries. There was little to eat. The food blockade had driven the people to the verge of starvation. With horribly overcrowded conditions after the war, aggravated by the return of a demobilized army and an influx of refugees from other devastated regions, rickets became a common disease and nearly every family had at least one tubercular member. Bone softening from undernourishment was a common complaint. A large part of the population had no place to sleep. They were sleeping in fields, on sidewalks, in stairways, and winter already on.

The city of Vienna met this desperate situation by desperate methods. No family was allowed to occupy over four rooms. The owner could use four, but the rest must be leased and at no fancy rental. The municipality specified the rent, but even with this measure the people could not be housed.

In the spring Vienna went a step further. Its citizens had to have fuel or freeze and during those trying after-the-war days many of the forests near Vienna were cut down and used for fuel. This left many cleared tracts near the city.

One blustery day in March a vast crowd of men and women assembled in front of the Vienna *Rathaus*. Silent, white-faced, weakened by long privation and distress, they held their banners aloft and mutely appealed to the authorities for help to help themselves. "Give us wood and stone and land and we will make bread," was the appeal. This in a country stricken almost to death by war.

They marched slowly in procession around the city, banners all aslant on drooping shoulders. Crippled soldiers on crutches with eyes dimmed by horrors of Siberian prisons, artists, clerks, tired mothers and anaemic girls, surely the sorriest band of pilgrims that ever fared forth.

Then Vienna took another step forward. On the cleared land near the city they built one-family houses. This was called the Land Settlement Movement.

Owing to the ever decreasing value of the krone, no loans could be raised for building other than through public funds controlled by the government and city.

The enormous difficulty of financing this plan may be estimated by the fact that a five-room land settlement cottage cost at the start $425 to build. Three years later the same cottage cost $1,650. The Austrian krone at this time was in a constant state of flux, so that contracts were worthless.

At this time, the various land settlement groups made cooperation and mutual service a requisite of membership. If a man were employed during the day, he gave a certain number of hours after his work to the land settlement colony. A shop set up in the colony made doors, windows and fittings that were standardized. The skilled labor necessary was drawn from the out of work skilled labor, men who naturally were glad to give their work in building their own homes, and the middle man was of course eliminated.

Each family house had a good garden plot, which with intensive cultivation usually fed the family, and each had a goat and poultry stable at the back.

But this could not care for vast hordes of people who must live in the city near their jobs or near a car line.

Then Vienna took a great step forward.

The municipality bought stone quarries, brick kilns, cement works, everything necessary in the building line, and went definitely into the building business, eliminating the middle man.

They planned to house twenty-five thousand people. They have finished apartments to house thirty thousand. These buildings are on the outskirts of the city, where land is cheaper but on or near transportation.

City blocks in European cities are rarely square as in America. They are irregular in outline, sometimes higher on one end where the street is on an incline. This makes for an attractive type of building.

Vienna advertised for architects to submit original designs for these apartments. They are immense buildings and no two of them the same style, thus eliminating a tenement type of building.

They are built around open courts which are often terraced, always grassed except the space left for sand piles and wading pools. Only fifty percent of the land is built on and every room has at least one window and sunlight.

The basement laundries are equipped with the latest appliances for washing, drying and ironing. The community baths are in the basement, also some committee rooms.

As I passed under an arched entrance into the courtyard, I saw notices of meetings to be held by different groups in the building during the evenings of that week.

The size of the apartments varies from one and a half room apartments to four or five room apartments, the one and a half room renting for two dollars a month and consists of a living room-kitchen and a small bedroom and toilet, all very light. There are no bath rooms, as the community baths in the basement are used by different groups in the building on different days of the week.

Kindergarten and first grade work are provided in the community room of each building.

And is everyone satisfied? Of course not. All building by private capital has stopped and those who own houses can't rent them as they can't compete with the city owned apartments. Of course, among these people there is much dissatisfaction, and charges and counter charges fly back and forth. But everyone in Vienna has a roof over his head, and the immense building program largely solved the unemployed problem when it was becoming very ugly.

REIGH UTLEY.

The Study Table

Dr. Wendte's Remarkable Autobiography

III.

The first section of this review considered the story which Dr. Wendte tells in his biography of his many and varied services to the distinctly Unitarian cause. The second took up his larger work for Liberal Religion as a whole, especially the remarkable series of International Congresses held mainly in Europe, which aimed to bring together for acquaintance, fellowship and cooperation, representatives of the Liberal Religion of the world. In the present section of the review, attention is invited to the somewhat less notable, and yet important, series of Congresses held in America, of which Dr. Wendte was the organizer and moving spirit, as he had been in those held abroad.

The history of the origin of the American Congresses is interesting, as Dr. Wendte tells it.

When the "Federal Council of the Churches of Christ in America" was founded, in 1908, the organization was made a purely orthodox affair. Although the Unitarian and Universalist churches and the Liberal or Progressive Friends desired to join, they were not permitted. This roused the liberal bodies of this country to a realization of their need of a nation-wide organization of their own. The result was the formation of a widely inclusive Liberal association called "The National Federation of Religious Liberals." It was under the auspices of this organization that the American Congresses were organized and carried on. There were eight in all. The cities in which they were held were Philadelphia, New York, Rochester, Pittsburgh, Oakland (Calif.) and Boston. Also one was held under the auspices of the Liberal Friends at Longwood, Pa.

The first Congress was held in 1909, in Philadelphia, in the commodious meeting-house of the Liberal Friends, Mr. Henry Wilbur, the distinguished Quaker, presiding. It was a notable success. Great gatherings, assembling three times a day for three days, listened eagerly to addresses from men and women of nation-wide eminence, on subjects of the most living public interest and highest importance. In Dr. Wendte's interesting report I find on the program of the Congress, among others, the following remarkable list of speakers and themes: Hon. Charles Bonaparte of Baltimore on "The Roman Catholic and Good Citizenship"; President Faunce of Brown University on "The Protestant and Good Citizenship"; Rabbi Philipson of Cin-

cinnati on "The Jew and Good Citizenship"; Booker Washington on "The Negro and Good Citizenship"; John Mitchell, president of the United Mine Workers of America, on "Religion and Modern Industrialism"; Judge Swayze of the Supreme Court of New Jersey on "Religion and Politics"; ex-Governor Curtis Guild of Massachusetts on "Liberal Religion as a Positive Faith"; Edwin D. Mead of Boston on "What Liberal Religion has done for America"; Mrs. Anna Garlin Spencer of New York on "The Duty of Religious Liberals to the Child"; Dr. Clay MacCauley of Tokyo, Japan, on "Liberal Religion in the Orient."

These were only a few of the speakers and subjects. At one of the meetings there were addresses, brief and telling, from representative leaders of thirteen different faiths—Baptist, Congregationalist, Disciple, Christian, Episcopal, Ethical Culture, Quaker, German-Evangelical, Jewish Reform, Lutheran, Universalist and Unitarian.

The unity of spirit was wonderful. The evidence was overwhelming that identity of creed is not necessary for unity of spirit and purpose. "Religions are many; religion is one." When men and women come together to consider the really practical, the really great things, of religion and life, how hard it is to fight one another! How near to one another do they find themselves! Every man and woman attending those remarkable meetings went home a little larger-minded, a little kindlier in feeling toward all men and all religious faiths, a little more hopeful for the future of humanity, a little more sure of the value of Liberal Religion—the only kind that could make such meetings possible.

The invitation to the Pittsburgh Congress was sent out signed by twenty-eight clergymen representing denominations. In the Rochester Congress, there were on the programme members of the Presbyterian, Baptist, Episcopal, Methodist, Congregational, Unitarian, Universalist, Quaker and Jewish fellowships. The New York and Boston Congresses were notable gatherings. All the Congresses attracted the attention of the leading minds of all faiths in the cities where they were held; in all, the most important and vital religious themes were discussed by men of the highest ability; each Congress told distinctly and strongly for religious freedom, enlightenment and breadth; all were widely reported, and therefore exerted a much more than local influence.*

The resignation of Dr. Wendte (in 1919) from the responsible position of Secretary (Organizer and General Manager) of the Congresses was followed by something of a break and change in their continuity and work; but it is gratifying to know that under new management there is new activity, and the future looks bright.

Readers will find the remarkably interesting stories of both series of Liberal Congresses—the International and the American—in Dr. Wendte's second volume.

J. T. SUNDERLAND.

(To be concluded next week.)

*In addition to the reports of the Congresses by the periodical press at the time, there were much more extended reports of several in book form, printed and circulated, giving in full the most important papers and addresses.

A Negro Novel

Claude McKay has left the realm of poetry and tried his hand at fiction. As one might expect, the best things in this book* are bits of poetry, set up as prose, but poetry none the less. Ray, the cultured West Indian, forced to be a waiter on a dining car, is deadly when he talks, but a poet when he dreams. "Giddy-high erect thatch palms, slender, tall, fur-fronded ferns, majestic cotton trees, stately bamboos creating a green grandeur in the heart of space," these pass before his eyes as he lies in the dirty bed at Pittsburgh, provided for a Pullman waiter, by the richest railroad in the world.

As the end of the last sentence shows, McKay is not only poet, but revolutionist, in "Back to Harlem." Ray, who had been fed on the brilliant manna of such writers as Shaw, Ibsen, France, Wells, saw an era ended with the World War and revolution. And his spiritual masters had not crossed with him into a new era. "Had they refused to come or had he left them behind? Something had happened. But it was not desertion, not young insurgency. It was death. . . His masters marched with flags and banners flying, all their wonderful, trenchant, critical, satirical, mind-sharpening, pity-invoking, constructive ideas of ultimate social righteousness, into the vast international cemetery of this century."

In the midst of this philosophy, swings Jake, the hero of the story. He is no stilted philosopher like Ray. To Jake the world tastes good and whatever there is that he sees and loves the taste of, he takes. He is not immoral, he is unmoral. As he walks into the cabaret in his steel-gray English suit, one does not wonder that the little brown girl, who has tinted her leaf-like face to a ravishing chestnut, falls for him. His first meeting with this girl, her generosity, their long separation and coming together at the last, is the only attempt at a plot in this rambling book. Jake is a longshoreman, and later a cook on a Pullman diner, but always a happy, popular spirit. "There was something so naturally beautiful about his presence that everybody liked and desired him. Buddies, on the slightest provocation were ready to fight for him, and the girls liked to make an argument around him."

Disease strikes Jake and he laughs at it. And his head is still held high, and his eyes shine with the joy of recovering his little brown girl, when he makes his exit, the two journeying together to Chicago, which she hears is a "marvelous place foh niggers."

There is a touch of homesickness about the book and one hopes that Claude McKay will soon be on Lenox Avenue watching the show that he describes so brilliantly. But may we not another time read a tale of his earlier home? When Stevenson was in the South Sea Islands he used to marvel that his imagination harked back to Scotland and its huddle of grey hills. Claude McKay, in the first volume he ever printed, gave us an unforgettable picture of Jamaica and the simple life of its peasants. James Weldon Johnson has compared him in this dialect verse to Burns. Can he not for a time forget the revolution that has so savagely torn at his life and tell again of life close to the soil, life that has within it dignity, permanence? I wish that his imagination might hark back to his golden hills and that he would show us, though it should seem to him today only a dream, the sturdy life of the black peasantry among whom he was born.

MARY WHITE OVINGTON.

*"Home to Harlem," by Claude McKay. Published by Harper & Brothers, 49 East 33rd St., New York City. Price $2.50.

The Whole Bible in Fewest Words

Some years ago Dr. Ulysses G. B. Pierce broke new ground by preparing and publishing a Biblical anthology known as "The Soul of the Bible." Hitherto the Bible had been regarded, theoretically at least, as of a single piece. The genealogies were as precious as the Psalms, the battles of the kings as sacred as the words of the prophets or the acts of the apostles. As a matter of fact, of course, the principle of selection was always at work in the use of this great literature. The most casual reader and the most careful reader alike turned to some passages many times and to others not at all. Acting upon this hint, Dr. Pierce made a collection of all the various passages of Old Testament and New which had literary or spiritual value for today and published them as an anthology. In these selections he found what he called "the soul of the Bible," as Palgrave found in his selections gathered from another source "the golden treasury of English literature."

In this book* now before us, the editor, Bolton Hall, has done a similar and yet a very different thing. He also has made his selections from the Bible, but done it on the principle of an abridgement or condensation, not of an anthology. Dr. Pierce's book, for example, is a series of separate readings, or fragments; it cannot be read as an entirety, but must be dipped into for the favorite or desired passage which may be wanted at any particular moment. Dr. Hall's book, *per contra*, can be read exactly as the regular Bible is read. It is the same body of literature that is found in the sacred volume itself, except that it is only about a third as long. The bulk of Old Testament and New Testament has been reduced by considerably more than one-half, and yet the continuity of narrative is untouched. How has this been done?

"Abridgement," as we have said, is the word! Dr. Hall has gone through the Bible and cut out everything repetitious, archeological, genealogical, ceremonial, legalistic, whatever has no importance or interest for the general reader today. Thus, the second chapter of "Genesis," giving the alternative version of the creation, is cut out. Nearly all the "begats" have beneficently disappeared. Land boundaries and measurements are no more. The specifications of the Tabernacle, and again of Solomon's Temple, are eliminated, with a saving of some 10,000 words. The "Chronicles" are nearly all omitted, for are they not to be found in the "Kings"? The result is that, in a volume reproducing in size and appearance the familiar Bible page, "Exodus" is cut down to 12 pages, "Leviticus" to 2, "Numbers" to 6, "Nehemiah" to 2, "Micah" to a little over 1, "Romans" to 3, "Hebrews" to 3, and so on. It is an extraordinary achievement, done with skill, reverence, and admirable scholarship. The result is to make the Bible readable—to introduce it for the first time, perhaps, to thousands of readers.

If there is anything which we would criticize, it is the handling of the Gospels as a single book. We do not believe that these biographies should be telescoped in this fashion; we find it especially unwise and unsound to mix up "John" with the Synoptics. We have a kind of a wish, also, that the Psalms, and a great epic tragedy like "Job," and an intimate personal epistle like "Philippians," had been let alone. But the best device has the faults of its virtues. No great achievement is bought without a price. It is our conviction that Dr. Hall's work of editing is seriously a great achievement, and we would praise it for its inestimable worth rather than carp at it for its occasional and incidental defects.

It should be added that the "words of the text almost throughout are those of the King James Version."

JOHN HAYNES HOLMES.

*"The Living Bible," edited by Bolton Hall. Published by Alfred A. Knopf. $6.

Correspondence

Nicaragua

Editor of UNITY:

Even if conditions in Nicaragua may be unsatisfactory, should not President Coolidge and all who support his Nicaraguan policy ask themselves this question—Would our forefathers have liked to have Great Britain or any other power send an armed force of 3,700 into this country, and keep 1,500 more nearby, during the years 1783-'89? During that "critical period of American history," there were—according to the shortest summary: insufficient and improper government by Congress—infraction of treaties by the several states—insurrections in Massachusetts and New Hampshire in 1786—and Shay's Rebellion in Massachusetts in 1787.

Would Washington, Jefferson, or the Adamses have acquiesced in "a free and fair election properly conducted under the supervision" of British troops?

HAROLD K. ESTABROOK.

Chestnut Hill, Massachusetts.

What About Switzerland?

Editor of UNITY:

In the issue of May 2, 1927 one of your readers, Sallie Newell, inquires about military training in Switzerland which is frequently upheld in the United States as a country that has solved the military problem in an ideal way, i. e. without incurring the danger of militarism.

Switzerland has a citizen-army, called "Milizheer," or militia. Military training is compulsory for all male citizens of age, but instead of an extended service of one or two years, as in France for example, the Swiss system requires its soldiers to drill year after year for twenty years, beginning with three months in the first year and ending with about two to four weeks. Moreover, young people receive preparatory drill in marching, rifle practice, horse riding, etc., in the schools and colleges, and many "patriotic" organizations, such as rifle shooting clubs among the civilian population endeavor to keep up a spirit of "preparedness" and a state of military fitness among its members; athletic clubs, sport clubs, etc., frequently have a similar aim.

This system is alleged to be democratic and not conducive to militarism. If militarism be defined, with Webster, as "the spirit and temper that exalt the military virtues and ideals,—often derogatively used of the spirit which tends to confer undue privilege or prominence on the military class," then there certainly is much militarism to be found in Switzerland.

In reality, all civil life in Switzerland is militarized to some extent. I once climbed a peak in the Alps, and upon my return wanted to have my shoes repaired. The porter in the hotel sent me over to "Colonel Huber," who would fix them for me. I found that the village shoemaker was a colonel in the army, and proud of his title. Thus every able-bodied man in Switzerland holds a military rank and title,—merchant, farmer, teacher, clergyman alike,—and thus military ideals are diffused among all classes of the population.

It is true that the Swiss army is smaller than those of

The Field

"The world is my country, to do good is my Religion."

A ROLL OF HONOR

We think it worth while to publish, for the instruction and edification of the readers of UNITY, the list of public speakers proscribed as dangerous radicals by the "Key Men of America," a self-appointed committee of patriots. Any church, synagogue, club, society, forum, or organization of any kind that invites to its platform any one of the following men and women is guilty of lending aid and comfort to the country's enemies:

Grace Abbott, Jane Addams, Felix Adler, Devere Allen, Beulah Amidon, Wm. A. Anderson, Mary Austin, Emily G. Balch, Ruth S. Baldwin, Roger Baldwin, Harry E. Barnes, Mrs. O. H. P. Belmont, Victor Berger, Meta S. Berger, Herbert S. Bigelow, Alice S. Blackwell, Katherine D. Blake, Paul Blanshard, Harriot Stanton Blatch, Ella R. Bloor, Wm. E. Borah, Lucy Branham, Eleanor Brannan, Benjamin Brewster, Paul F. Brissenden, Heywood Broun, Louise Brown, Wm. Montgomery Brown, Howard Brubaker, Eleanor Byrns, Richard Cabot, S. Parkes Cadman, Carrie Chapnam Catt, J. McKeen Cattell, Edmund B. Chaffee, Robert Chambers, Stuart Chase, August Claessens, F. A. Cleveland, McAlister Coleman, John R. Commons, Edwin G. Conklin, Waldo L. Cook, Albert F. Coyle, W. T. Crocker, Herbert Croly, H. W. L. Dana, Clarence Darrow, Jerome Davis, Miriam DeFord, Floyd Dell, Edward T. Devine, John Dewey, Dudley Digges, Clarence Dill, John Dos Passos, Madeleine Doty, Paul H. Douglas, W. E. B. DuBois, Stephen P. Duggan, Helena S. Dudley, Robert W. Dunn, Caroline Dutcher, Edward M. Earles, Crystal Eastman, Max Eastman, Sherwood Eddy, Thos. D. Eliot, John L. Elliott, Chas. A. Ellwood, Margaret Ernst, Morris L. Ernst, Chas. W. Erwin, Ernestine Evans, Chas. P. Fagnani, Bruce Fink, Irving Fisher, John A. Fitch, Raymond B. Fosdick, Glenn Frank, Felix Frankfurter, Lynn J. Frazier, Zona Gale, Lewis Gannett, Gilson Gardner, Kate C. Gartz, Elizabeth Gilman, S. S. Goldwater, Ruth Hale, Charlotte R. Hallowell, Alice Hamilton, F. H. Hankins, Norman Hapgood, Mrs. Norman Hapgood, Margaret Hatfield, Ellen Hayes, Arthur G. Hays, Thos. Heflin, A. A. Heist, Hubert Herring, Paxton Hibben, Stanley High, Morris Hillquit, Richard W. Hogue, Jesse H. Holmes, John Haynes Holmes, Geo. E. Hooker, Sidney Howard, Frederic C. Howe, Jessie W. Hughan, Edw. H. Hume, Catherine Huntington, Fannie Hurst, Frances Ingram, Samuel G. Inman, Paul Jones, David S. Jordan, Florence Kelley, Paul U. Kellogg, Ellen A. Kennan, Rockwell Kent, William Kent, Robert T. Kerlin, Fredo Kirchwey, Geo. W. Kirchwey, F. H. La Guardia, Harriet B. Laidlaw, Harry W. Laidler, Charles N. Lathrop, Julia C. Lathrop, Gail Laughlin, Henry G. Leach, Henry Lewis, Walter Liggett, E. C. Lindeman, Ben B. Lindsey, Horace Liveright, Owen R. Lovejoy, Robert Morss Lovett, Frederick Lynch, Henry N. MacCracken, Benjamin Marsh, James H. Maurer, Mary E. McDowell, Alexander Meiklejohn, John H. Melish, Darwin J. Meserole, Edna St. Vinvent Millay, Henry R. Mussey, A. J. Muste, James Myers, Scott Nearing, William A. Neilson, George W. Norris, Fremont Older, Kirby Page, George F. Peabody, Amos Pinchot, Carl Reiland, Fleming H. Revell, Franklin D. Roosevelt, Lola Ridge Mary R. Sanford, John Nevin Sayre, J. S. Schapiro, Rosika Schwimmer, Vida D. Scudder, James T. Shotwell, Mary K. Simkhovitch, Upton Sinclair, A. Wakefield Slaten, Helen P. Stokes, Rex Stout, Anna L. Strong, Sydney Strong, Ida M. Tarbell, Norman Thomas, Albert M. Todd, Helen Todd, Alexander Trachtenberg, Oswald G. Villard, Lillian D. Wald, Harry F. Ward, Burton K. Wheeler, Robert Whitaker, Stephen S. Wise, Amy Woods, Charles W. Wood, L. Hollingsworth Wood, Mary E. Woolley.

We note with satisfaction that no less than six of the editors of UNITY are on this roll of honor. As we read the names, running from Jane Addams through Clarence Darrow, David Starr Jordan and Alexander Meiklejohn to Stephen S. Wise, we wonder where on earth the societies that mind this list get any speakers that are worth listening to.—Editors.

PROJECTED LAW

The Enactment, Promulgation, and Enforcement of Which Will Unfailingly Prevent War Among Nations

Whereas the elected Representatives of this Nation, lawfully assembled for the purpose of their legislative duties, find a growing desire on the part of Mankind to abolish war in order to avoid its disastrous consequences to neutral, vanquished, and victor alike, and

Whereas the existing instruments for that purpose, for example courts of arbitration, treaties of amity or preference, attempts at limitation of armaments, associations or leagues of nations, peace propaganda and peace societies, and the hazardous profession of diplomacy, are admittedly insufficient for said purpose, and

Whereas it is felt that war is never caused by the public at large, but through misdirected power, or mistaken patriotism, or personal ambition of their rulers, i. e. members of the government, and

Whereas this Nation wishes to become the first to enact a Law that forever abolishes war, which no set phraseology or idealistic tendency can arbitrarily "outlaw"; therefore

Be It Now Resolved:

That, in case this Nation at any time becomes involved in armed conflict or war with another nation, or faction of another nation, whether for aggressive, repressive, imperialistic, defensive, or other purpose, the following measures shall, within ten hours after the beginning of hostilities or the formal declaring of war, be carried into effect, to wit:

A: There shall be enlisted as simple soldiers or simple sailors, *with rank of privates*, in the Nation's armed forces on land (although only in the infantry shock-troops), or at sea (although only for service on board submarines), or in the air, for the earliest possible participation in actual hostilities under fire against the enemy, the following persons:

1: the Head of the State, if male, whether president or monarch,

2: all male blood-relatives of the Head of State, having attained the age of sixteen years,

3: all civilian officials, and military, naval, and air officers, attached to the household of the Head of State,

4: the Prime Minister and other Secretaries of State, as well as all Under- and Assistant Secretaries of State, of the government, except the Secretary of State for Peace, hereinafter mentioned,

5: all Representatives, elected by the Nation for legislative work, videlicet: all members of parliamentary or congressional bodies, of both lower and upper houses, *except such members as voted openly against said armed conflict or war*,

6: all bishops and prelates, or ecclesiasts of similar rank, of the Nation's Christian and other Churches, whether State Churches or no.

The above enlistments as privates are for the duration of the armed conflict or war and are enforced in disregard of the individual's age or condition of health, upon which the military medical officers will pass *after* enlistment.

B: There shall be enlisted as simple nurses or servants in the medical auxiliaries of the army, and for service only at the front, as near actual hostilities under fire as dressing-stations

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other European countries owing to the shorter period of training. But it is not true that the Swiss system of military training is superior to that of other nations in that the relatively small number of wars in which the Swiss people took part can be explained by the absence of militarism.

If Switzerland has had fewer wars than other countries, this is due precisely to the fact that peaceful arrangements like arbitration and neutrality treaties have protected Switzerland, not her army. The Swiss army is no more a factor for peace than any other army. It is an utter fallacy to believe that the Swiss system of military training is either a greater protection or a factor toward peace.

The officers in the Swiss army for the most part belong to the upper classes. They are usually the sons of the rich, and thus very undemocratic in conduct and spirit. Nowhere has the army been used so often against striking workers as in Switzerland. An army cannot be democratized, as has been attempted in Europe ever since the French revolution, without increasing the likelihood of war. If militarism is to be averted, this cannot be done by adopting the Swiss system!

Tucson, Arizona. Feb. 24, 1928. JOHN MEZ.

and/or field-hospitals are established, the following persons:

7: the Head of the State, if female,

8: all female blood-relatives of the Head of State having attained the age of sixteen years; and all male relatives according to A-2,

9: all female officials, attached to the household of the Head of State, and all male functionaries according to A-3,

10: all present wives, all daughters of present marriages, and all sisters, provided said women are entitled to vote at general elections, of the persons mentioned under A-(1-6).

The above enlistments as simple nurses or servants are for the duration of the armed conflict or war and are enforced in disregard of the individual's age and/or condition of health, upon which the military medical officers will pass *after* enlistment. (Women, however, are exempt from enlistment in case of pregnancy and/or lactation until one year after date of last confinement).

C: Promotion in rank, even for conspicuous military or medical service, is denied the persons mentioned under A) and B) for ever; but their services, if worthy, may be recompensed with available national decorations.

D: The official positions vacated by the enlistments of the persons under A) and B) shall be filled immediately by their pre-elected or pre-appointed deputy-successors as follows:

x: the position of Head of State is filled by the Secretary of State for Peace, hereinafter mentioned,

y: the positions of Prime Minister and of other Secretaries of State, including Under- and Assistant Secretaries of State, are filled by the successors deputed for that purpose at the preceding general elections, or by previous appointment by the Head of State,

z: the positions of the elected Representatives of the Nation, except those who voted against the armed conflict or war in question, *and who therefore remain in office*, are filled by their deputy-successors, designated at the preceding general elections, and

Be It Further Resolved:

That no armed hostilities of any kind whatsoever can be begun without a previous two-third's vote of the entire parliamentary body, assembled in one chamber, cast in favor of commencing an armed conflict or war, whatever its nature, and

It's a "Case" of Necessity

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Be It Further Resolved:

That, inasmuch as war will become extinguished through the present Law, the Committee on Disarmament of the elected Representatives of the Nations be forthwith directed to draw up in detail a plan for the abolition of the armed forces of the Nation, a small remnant of which shall constitute this Nation's contribution towards such international protective police force as the security of nations may require by treaty against piracy, banditry, etc., and

Be It Further Resolved:

That the Committee on Constitutional Amendments of the elected Representatives of the Nation be forthwith directed to draw up a report concerning the constitutional changes, if any, necessitated by the present Law, and

Be It Finally Resolved:

That the actual enforcement of this Law, should that contingency ever arise, be entrusted to a special body of five-thousand male voters, all avowed believers in peace, to be organized immediately by the three principal peace societies of the country under the supervision of the Secretary of State for Peace, whose appointment and department are provided for in an annex.

Annex:

The cabinet position of Secretary of State for Peace, and a Department or Ministry of Peace, are hereby created. The Secretary of State for Peace takes rank in the cabinet immediately after the Prime Minister, whose office, however, may be exercised by said Secretary of State for Peace. Simultaneously the positions of Secretary of State for War, and Secretary of State for the Navy, are merged into one, to be known as Secretary of State for Defense, an officer that henceforth takes the lowest rank in the cabinet.

IN APRIL

Comes Easter as the signal for introducing your clothes of a new season. Spring demands an appropriate wardrobe—and there is no greater economy to be practiced than the use of our service which so expertly cleanses and freshens each previously worn garment that you send us.

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Postscript:

In editorially discussing the above Project, the paramount issue appears to be, whether its enactment into Law abolishes war or no. If it does, the Electorate can force it through.

FRITS HOLM, LL. D., D. C. L.
Copenhagen, Denmark.

PRAYERS

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